

AMERICAN RESEARCH CENTER IN EGYPT, INCORPORATED.

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The Annual Meeting of the American Research Center in Egypt, which celebrated the organization's first decade of existence, was called to order in the Egyptian Study Room of the Museum of Fine Arts, Boston, on Tuesday, November 15, 1960, at 2:07 P.M., with 137 members present in person or by proxy.

Thanks to the efforts of the Planning Committee appointed last year, the occasion was marked by modest festivity, ending in an illustrated lecture and a tea for members and their friends. The preceding business meeting was presided over by Mr. Edward W. Forbes, who addressed the members as follows:



IMPORTANT!

The address of the Center's new office, just received, is:

Apartment 4  
23 Sharia Hassan Pascha Sabry  
Zamalek, Cairo, Egypt  
U. A. R.

Telephone: 808038

The Fellows of the Center, Nicholas B. Millet and George T. Scanlon, will keep regular hours at the above address from 8:00 to 1:00 daily, excepting Friday and Sunday.

An added note, of interest to our readers, is that three of our members will participate this year in a joint expedition of Yale and the University of Pennsylvania Museums, which has just been announced. The expedition, in charge of Professor William Kelly Simpson, Vice President and Trustee of the Center, will establish a camp in Nubia, in the shadow of the famous temple of Rameses II at Abu Simbel, twenty miles north of the Second Cataract. Professor Simpson will be joined there by (among others) Edward L. B. Terrace, of the Museum of Fine Arts, Boston, a member of the Center, and Nicholas B. Millet, the present Director of the Center in Cairo. Dr. George T. Scanlon will represent the Center in Cairo during Mr. Millet's absence.

The chief goal of the Yale-Pennsylvania expedition will be the excavation of a huge fortress of unknown origin and history at Gebel Adda. In addition, a fifteen-mile strip of land on the east bank of the Nile in the neighborhood of the camp will be explored during the coming three years, in the hope of salvaging whatever important remains may exist in the region, which is due to be submerged by the Nile waters within the next few years.

Address of the President

I am greatly pleased to welcome as many members as I see before me to this celebration of the Tenth Anniversary of the American Research Center in Egypt. As you all know, our membership is scattered from one border of our vast country to another, and most of those composing it are very busy men and women. I realize that meeting here means a considerable sacrifice of time and energy for you, and I am indeed appreciative of the faith in the aims of the Center that brings you here.

It is only the faith of the membership that has kept the Center alive for the ten years of its corporate existence. You who are present in the flesh as well as those who are represented here by proxy have made it possible for our organization to inaugurate and continue what seems to me an eminently useful work. Your dues and contributions have provided means for the establishment of a Center in Cairo providing for an interchange between scholars of Egypt and the United States such as can be the basis not only for the advancement of learning -- a worthy end in itself -- but also for a broader friendship and understanding between the peoples of our respective countries.

I am not going to recapitulate today the history of the Center's first decade of existence -- that is known to most of you through reports and Newsletters. And I am not going to try to look into the future. I shall simply state briefly where we stand at the beginning of this season of 1960-1961.

We start this fiscal year with a tidy capital fund -- a fund established by generous gifts from a few interested members. You will see from the Treasurer's report that it is not a very large fund -- not nearly large enough to put the Center securely on its feet. But when we consider that a few years ago our organization had no reserves whatever, I believe that it is a matter for congratulation that we can embark on our second decade with money in the bank.

Though the interest accruing from that money would not permit us to maintain a director in Cairo, as we have been able to do in the past by friendly aid from the Institute for International Education under the Fulbright Program and the Bollingen Foundation, we are able to start this year, thanks to the continued support of the Bollingen Foundation, with two representatives in Egypt -- a Fellow in Egyptology and a Fellow in Islamic studies. One of these Fellows, George T. Scanlon, very ably served the Center as Director in Cairo during the past season. The second, Nicholas B. Millet, is taking over the duties of the Directorship for the present season. Some of their activities will be outlined for you in reports they have supplied for this meeting.

Moreover, as a result of a liberal gift from Mr. and Mrs. John Dimick, we shall this year have an office of our own in Cairo. This office will be a step toward one of the chief aims of the Center -- permanent headquarters in Cairo. It is to be hoped that it may be followed before too long by some sort of continuity of representation there, perhaps by a permanent secretary who will aid the rotating Directors and Fellows in their increasingly onorous duties for the Center.

For further details concerning the present status of our organization, I must refer you to the reports of the Officers of the Center.\*

In closing, I should like to thank all of you, present and absent, for your generous contribution to the Anniversary Fund. Thus far, more than nine hundred dollars have been received. After expenses have been deducted, this will mean a substantial and most welcome addition to the Capital Fund, upon which our future usefulness so largely depends.

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\* For these reports and for further account of the Annual Meeting, see pages 18 to 21 of this Newsletter.

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#### Reports of the Fellows in Egypt

The following reports on work accomplished during the past season were sent by the Fellows for presentation to the membership at the Annual Meeting:

From Dr. George T. Scanlon

Cairo, 6 October, 1960

My prime purpose in applying for the Fellowship of the American Research Center in Egypt was to initiate myself into the broad fields of Islamic art and architecture. Between November and June, 1959-1960, I enjoyed the privilege of working in the library of Professor K. A. C. Creswell, where I had immediate access to his unrivalled knowledge and experience. During the season, I familiarized myself with the Muslim monuments of Egypt, including the Fatimid cemetery at Aswan, and in June, July, and August I visited many of the chief monuments and archaeological sites of Lebanon, Syria, Iran, and Afghanistan, as well as the great Muslim cities of Central Asia -- Tashkent, Samarcand, and Bukhara -- ending up in Moscow, where I read a paper on manuscript sources for the study of medieval Muslim warfare at the International Congress of Orientalists.

In addition to these activities, I have continued my original research on the Muslim art of war. My text and translation of the fifteenth-century manuscript that formed the basis of my doctoral dissertation, will be published in December, with an extended introduction, by the newly established press of the American University at Cairo. By June of the coming year, I hope to have two large projects at the threshold of publication: a) a corpus, with commentary, of all available Arabic manuscripts on the art of war, for which I have accumulated much of the material in my travels as Fellow of the Center, and b) an edition of the most important of all these manuscripts, the Nihayat al su'l, a work running to more than three hundred folios. I shall collate the newly discovered manuscripts of this work with the edition of Dr. Lutful-Huq of Pakistan based on five previously known texts. Since the work contains an extensive section on fortified places, it is related to the larger field of Muslim architecture, into which my studies as Fellow of the Center have given me fresh insight. To enlarge still further my knowledge of this field, I hope to take two one-month trips during the coming year: one to Spain and one to Turkey, where I specially wish to study the walls of Diyarbakr, which are said to compare so favorably with those of Cairo.

In addition to my own work I have, during the past year, engaged in the usual activities of a Director of the Center in Cairo, aiding members who wish information and speaking to various groups. Most of these activities have been mentioned in the Newsletters. I shall repeat here only the three lectures on the history of Muslim Egypt and the eight tours to Islamic monuments of Cairo given for members resident here and for other persons of the English speaking community. Arrangements for these were greatly facilitated by the office of the Cultural Attaché of the United States Embassy.

In conclusion, I should like to say that I have, through my Fellowship, both deepened and extended my original fields of research and am successfully launched on a new study of Islamic art and archaeology. I still have miles of monuments and manuscripts to go, but my vehicle of progress -- the interest and sustenance of the Center -- will, I hope, carry me well on my way during the coming year.

George T. Scanlon

From Nicholas B. Millet

I arrived in Egypt with two main purposes in mind. One was to become as familiar as possible in the time available with archaeological remains; the other was the collection of material for my doctoral thesis in Egyptology. As is apt to happen, both of these aims underwent some modification in the course of the year.

I found the task of acquainting myself with ancient sites an enormous one, greatly complicated by conditions of travel within Egypt. Nevertheless, I have accomplished a great deal, and hope to cover more ground during the coming year if my other work permits. I have become fairly well acquainted with the Memphite region, mostly on horseback -- a practical method of travel for short distances in this part of Egypt. So huge is the region, however, that even here, close to my home base in Cairo, I have many sites yet to visit. I spent several weeks in Luxor, spread over three visits, during which I examined the monuments of Thebes to my temporary satisfaction, and from there I made three trips up-river to see the late temples between Thebes and Aswan. One of these was a five day journey by felucca in the company of Dr. William K. Simpson of Yale University. Such river travel enables one to stop at will within easy distance of sites awkward to reach by rail, and I was able to visit some out-of-the-way spots rarely visited even by Egyptologists, such as Gebelein and the Shatter-Rigal ravine, with its carvings and historical inscriptions. I also had the opportunity of joining an exploratory survey conducted jointly by representatives of the University of Chicago, the University of Pennsylvania, and Yale University, which took me from Shellal almost to the Nubian border and enabled me to see the monuments of the Egyptian Sudan that will before long have been lost to sight through the construction of the high dam. From my home in Cairo, I have been able to make excursions into the Fayum and to sites in the Delta, but need to make many more before I am really familiar with Lower Egypt.

During the summer just past, I attended the XXVth International Congress of Orientalists at Moscow. On my way back to Cairo, I made an archaeological tour of Turkey by automobile, visiting ancient sites and studying the museums in Istanbul and Ankara.

My work on my dissertation, on a subject chosen far from the field and shortly before my departure for Egypt, developed in a not totally unexpected direction. I had in mind a study from documentary sources of historical problems presented by the late Twentieth Dynasty. After several months of work, it became clear that the task I had set myself would take more time than it was wise to spend on a thesis. Moreover, I discovered that a major publication of the period and its problems by an established and very competent scholar is impending. Since this would presumably predate any finished work I might produce, it seemed wiser to abandon my first subject and lose no time in finding another.

A tomb in Hierakonpolis I visited during one of my Upper Egyptian trips offered a stimulating subject of study. It has been variously dated. Though the name of the owner is compounded with that of a Sixth Dynasty king, the paintings seem to present new elements, such as one tends to associate with the First Intermediate Period. My work for the coming season will try to relate the tomb to others that have survived from the hundred and thirty-odd years of the First Intermediate Period.

So far, I have found the study congenial, if exacting; for my stay in Egypt has renewed my interest in the archaeological side of Egyptian studies, in which I received my Master's degree, and particularly in Egyptian art. To me this is the most important result of the fellowship I have received from the Center, though in other respects also I find that my interests have greatly broadened in the course of a very full year. I can no longer understand why an Egyptologist who can possibly work in the field does not wish to spend all his life doing so.

Nicholas B. Millet

A Letter from the Egyptian Sudan

This interesting account of a trip to Lower Nubia, though written early last summer, reached us too late for inclusion in Newsletter Number Thirty-Nine. Describing as it does part of the area to be submerged owing to the construction of the new High Dam, it has not lost its timeliness. The writer, Nicholas B. Millet, is serving as Director in Cairo during the present season. Pending the establishment of the Center's office in Cairo, he may be reached at the following address:

8 Sharia Yussuf el-Gindi, Terrace 2  
Bab el-Luk  
Cairo, Egypt  
U. A. R.

June 30, 1960

Dear Members:

For years dedicated tourists who visit Egypt have made the long trip up the Nile to see the monuments of ancient Thebes and, beyond, the pleasant town of Aswan, nestling among the red granite boulders of the First Cataract. Very seldom did some indefatigable soul go south of the great cataract, which marks the visible and tangible end of one world and the beginning of another, wilder land. Beyond Aswan the red sandstone hills of Nubia stretch for miles up the river and out into the dusty desert horizons on either side. Dry riverside ravines spill smooth fans of yellow sand down to the water's edge, and the flat hilltops overlooking the Nile are lined with neat and silent villages. Nothing in this strange deserted land seems ever to change or even to move; in the sand by the shallows are still to be seen the delicate tracks of last year's ibis.

With the commencement of work on the new High Dam, the world's attention has been focused on this forgotten region and on the impending fate of its

ancient monuments. Within ten years, more or less, the land of Nubia, antiquities, modern villages and all, will have simply ceased to exist, sunk like a modern Atlantis beneath an enormous artificial lake three hundred miles long and stretching far into the desert on either side. The threat of the loss of great temples, such as that at Abu Simbel, near the Sudanese frontier, has acted as a spur to the interest of tourists in Egypt, and travel agencies have been flooded with demands for places on the Sudanese steamers, which normally pause briefly at Abu Simbel to permit their passengers to inspect the temple. The Tourist Administration, rising to the occasion, has promised a special fleet of excursion steamers to begin service in October and stop at all the major archaeological sites. This will make it immensely easier for visitors to see the lesser antiquities of Nubia, as the only way previously possible was to take the mail boat to a site and camp there until the next mail arrived.

This last spring was perhaps the busiest period in Nubian history since the Arab conquest. The temples have been visited by more tourists than ever before and survey expeditions of foreign archaeologists have examined the threatened sites with a view to work during coming seasons. Among these last was the joint survey conducted by the Oriental Institute of the University of Chicago, represented by Dr. Keith Seele and Dr. George Hughes, and the University of Pennsylvania and Yale, both represented by Dr. William K. Simpson. By the kind generosity of both parties, I was invited to accompany them. On the 14th of April, Kelly Simpson and I met the Chicago party and Dr. Zaki Saad of the Department of Antiquities, at Aswan, where we were very hospitably entertained by Dr. Abdel Qader, the Chief Inspector of Antiquities for Upper Egypt, and the local antiquities staff. They gave us an excellent lunch at the Museum rest house on the island of Elephantine, and the same afternoon we carried our equipment and supplies by taxi to the station of Shellal, the jumping-off place for travel up the river from the Barrage. Dr. Hughes had brought three of his men from Chicago House, and they proved almost indispensable at this and many later times.

The boat that had been assigned to us had been a great source of worry and speculation. After all, ten days on a comparatively small river steamer in a sparsely populated country could be rather trying, if the boat were not fairly comfortable, and we had heard all manner of tales in Cairo about the task steamer of the Ministry of Public Works, the Tawaf ("Wanderer"). It was said to leak, to have rats, to list sharply and to be subject to engine trouble in a whimsical way understood only by the Nubian Chief Engineer. In addition, we were told it would be cramped for a party as large as ours. All these scurrilous rumours proved to be untrue. When we reached Shellal, we were delighted to see what was in fact quite a large boat, with a long upper deck and deck houses, as well as the more spacious quarters below. Although not by any means new, and with paint somewhat the worse for wear, the forward section, which was reserved for our use, was scrupulously clean and well furnished. True, she did have a tendency to list a little on occasion, and

on the ancient boiler was written the somewhat alarming Arabic phrase insha' Allah - "if Allah wills it" - but on the whole we were delighted with our boat, and she and her crew served us well throughout the trip. The size of the crew was somewhat unexpected, but it transpired that many of them were just friends going along for the ride. The captain was a fine, grizzled old Nubian, who had been sailing that stretch of the river all his life, and who was able to put the Tawaf into shore and take her out with so much gentleness that I was invariably reminded of a courtly old man settling his wife in a porch chair. He ran the cross-eyed first mate, the chief engineer, the enormous crew, and the "just friends" with a kind of glum, silent authority that we never saw challenged. Although the men spoke Arabic to us and to the Luxor men whom Dr. Hughes had brought, among themselves they almost always spoke their own language, Qensi Nubian. It was the first time I had ever heard Nubian spoken, and it turned out to be a very pleasant sounding, rather singsong language, quite reminiscent of Chinese.

Indeed, the only one of our party who was particularly dissatisfied with the Tawaf and its officers and crew was the Chicago House cook, Hassan. A small, nervous, active man in middle age, he was determined that we would be properly cared for and protected from the probably piratical crew. Hassan has all of the prejudices of the country Egyptian about foreign parts in general and up-river foreign parts in particular, and he decided that he would lose no time in instilling in the Tawaf's crew a sense of proportion. When we had been on board about five minutes, happily poking and prying into the comforts the ship afforded, a wild uproar broke out on the after deck. Shouts and curses in Arabic mingled with outbursts more African in timbre, and a few wooden thumps were heard. In less than sixty seconds all was silent again, and Hassan came forward wearing a smug, superior look and carrying the keys to the ship's cupboard. Staring after him were the two ship's cooks, grey with rage. From then on they were more or less supernumeraries, occasionally permitted to help in small ways, but not unduly encouraged. Hassan did all the cooking, kept us supplied with the huge quantities of cold drinking water which one needs in Nubia, and watched over our comfort in every way. When we occasionally remonstrated with him over his cavalier treatment of the ship's crew, he would simply say, "Hum' Barabri, mish Nas" - "They're Nubians; not people at all." This reprehensible attitude of Hassan's has a long cultural history; his ancient ancestors called themselves "the People" and reserved more specific and often less complimentary terms for their neighbors. The captain, fortunately, felt all this to be in order, more or less, and henceforth all went fairly smoothly.

Once settled aboard, we wasted no time, but cast off and steamed away, with the Barrage behind us, up the great reservoir of still, greenish water. Here the red cliffs drop abruptly into the water, except for an occasional recently formed beach of talus, and the lake is dotted with great granite islands. There is not a soul to be seen, no touch of green, very few birds. The only sign of life is an occasional jumping fish, or a small felucca carrying

a half-dozen white-clad figures to nowhere in particular. In a few minutes we had passed the twin tower-tops that mark the submerged island of Philae, with its beautiful late temples. We knew, of course, that many of the temples of Nubia would be under water at that time of year, but it was not feasible to wait for the high summer, when the sunken temples can be seen; we had to confine ourselves to seeing the rock-cut temples, which are always high and dry. The purpose of the expedition was, of course, purely reconnaissance, to see what temples were most worth copying, and to make a quick survey of the archaeological possibilities for future excavation.

That night we tied up on a sandy stretch on the west bank, near the site of the then submerged temple of Debud. A brisk night breeze cooled us off very pleasantly after the heat of the afternoon, and also drove away any insects that might have bothered us. We had all rather dreaded the idea of mosquitoes, and were delighted when they appeared to be non-existent. The only insect menace we had to contend with were the ever-present nimit, small green gnat-like creatures, which fortunately don't bite, but they do fly into your eyes, get into your food, and commit suicide in your coffee. Most of the time, however, the breeze on the river was enough to keep them off; it was only on still days that they became a nuisance.

The next morning we all rose early and walked to one of the scattered cemeteries west of the sunken temple. On the top and sides of a low sand-stone kom were a collection of shallow graves, over which had been heaped slabs of the local rock to form low cairns about six feet in diameter. The lower tombs had apparently all been plundered by the villagers of Debud, but those on the higher part of the hill seemed to be intact. This was, we later learned, a fairly typical Nubian cemetery of rather small size; also unfortunately typical in the fact that it had been ransacked in fairly recent times. The period at which a tomb was robbed is of great concern to an Egyptologist. The ancient robber took only what was of value to him, in other words, precious objects and metal; his modern descendant, fully aware of the market value of any antiquity, even a broken pot, will empty a grave completely and leave almost nothing to give the archaeologist an idea of the date or importance of the tomb. Thus we always tried when inspecting cemeteries to determine, if we could, whether the intrusions had been made in ancient or in modern times, by no means an easy task, particularly when the furnishings placed in the grave were very meagre to begin with.

Later in the day, we landed at Qertassi, on the same (west) bank of the river, to examine the cemeteries there. As we came up to the rough stone quay, we were met by a fusillade of shots -- a salute fired by the local watchman, who carried an ancient Gras rifle. The honours were not for us so much as for Dr. Zaki Saad, representing the Antiquities Service, but we all felt pleased that our arrival should be so heralded. Again, because of the high water, we could not see the famous temple and the quarry with its inscriptions and carvings but we did inspect the cemetery, which turned out to be much the same as that at Debud.

Further up the river, we landed at the rock-cut temple of Bet el-Wali, one of the series of local shrines commissioned by Ramesses II. This is one of the best preserved of all the Nubian shrines, even to the paint that still adorns many of the reliefs. In later days, it was converted to a Christian chapel, and several paintings of the Virgin and of Saint George, a favourite saint of the Nubian Christians, survive from that period. Behind the temple and behind the neighbouring temple of Kalabsheh, then under water, stretches an extensive cemetery, testifying to the existence of a large settlement. In fact, the modern Kalabsheh is the ancient Roman Talmis, one of the Nubian "cities" of which the geographers of classical times wrote -- in actual fact, all of them were probably little more than large villages crowned by forts.

The next day saw us on the east bank, at the fortress of Sabagoura. This is the first of a series of quite well-preserved strong places which stretch as far as the Ballana district, just below the Sudanese border. Some of these forts certainly mark the site of earlier Roman constructions, but most of them must date in their present form from the days of the earliest Christian kingdoms, those of the converted tribes of Nobadae and Blemmyes. Thus, they date roughly from the sixth century of our era, although some may have a longer history. Sabagoura is fairly typical; it is of rough stone in the form of a rectangle, one side of which runs along the high part of the cliff, while the two contiguous sides descend the face of the rock; the fourth side, now under water, ran along what was previously the riverbank. The fort completely barred the way along one bank of the river. Round towers stood at each corner in imitation of Roman and Byzantine military construction -- indeed, it is probable that Byzantine architects had a hand in the planning of these fortresses, as the local kings were on at least intermittently good relations with the power to the north. Within the walls were two small chapels and the remains of stone and brick houses. This site will be excavated by Professor Donadoni for the University of Milan.

Our next stop was at the small rock temple of Gerf Husein, on the west bank. This was a shrine to the god Ptah, and is another of Ramesses II's constructions, much larger than that at Bet el-Wali, and badly preserved due to the presence of bats and birds. Later in the day we investigated the site of Kubban, where an impressive fortress of Middle and New Kingdom date was excavated by Professor Emery many years ago. The fort was, of course, under water, but extensive plundered graves and more imposing tombs on the cliff behind showed us where the fort-city had stood.

The day following we inspected another of the late forts, this time the fortress of Ikhmindi, where the Italian expedition has already worked. They have cleared a small chapel of basilica form outside the city walls to the south, and done some digging in the area nearby. The fort itself is much the same as that at Sabagoura, and runs down the slope to bar the entire side of the river valley. The towers here are square and the gate, which is well-preserved, exhibits a twisted axis to hamper any hostile party bent on forcing

an entrance. One inscribed and painted block of stone from a pharaonic temple, built into the gatehouse, shows that the builders were no respecters of ancient monuments, and reminds us that when the excavation and recording of these forts is complete, they will have to be dismantled and the stones examined one by one.

Further on up the river on the same side, is the temple of Wadi es-Sebua, another of the rock-shrines of Ramesses II. This also was converted in later times into a church, and several good paintings have survived. They represent again Saint George, and Saint Peter as well, who is represented in the sanctuary armed with his key. Some of these paintings should be susceptible to treatment and removal from the walls, as they are all done on heavy plaster laid over the old painted relief of the original temple. An inscription of Ramesses tells us that "he made it as his monument to his (own) image," and the reliefs confirm that it was a temple built by Ramesses to himself, where the local Nubians could pay divine honours to the king whose prowess in battle they had already become acquainted with. Thus, the shrine served as a potent symbol of the royal authority as well as a cult-place.

All along the cliffs from Aswan we had seen rock-carvings of animals and men pecked out in the soft sandstone. At Korosko, up the Nile from Wadi es-Sebua, we were able to examine some of them in detail. Kelly and I were taken by the local guard on a wild scramble over the rocks to the top of a cliff. On descending the face of the cliff for a few meters, we found ourselves in a small, low rock-shelter such as is familiar to prehistorians all over the world. High up on the wall was a large carving of two men with axes threatening a horned animal. So protected is the spot from sun and wind that the red ochre used to point up the figures was still perfectly preserved. Near by several boats were carved on the wall. Many of these carvings are of great age, and represent the work of hunters in prehistoric times, who ranged the river valley in search of the game that came there to water. Some of the most primitive-looking, however, are certainly of post-pharaonic times, and those that show warriors riding on camels may date as late as to the time of the Islamic conquest.

The next day we spent the morning at the temple of Amada, on the west bank. This is one of the earliest of the Nubian temples, having been constructed under Tuthmosis III and his successor Amenhotep II. It is also one of the best preserved, even to the colours of the painted relief; this is due to the protection afforded by the layer of painted plaster laid down over the reliefs in Christian times, when it was converted into a Church, like so many of the ancient shrines in Nubia. This plaster has now all fallen, revealing colours scarcely dimmed in three thousand years. To the south of the temple, I was fortunate enough to discover a new inscription. On the face of a rock outcrop only a few feet high, an Egyptian traveller in Middle Kingdom times carved his name - "Intef, born of Iby" - in small, shallow hieroglyphs in the soft sandstone. There are hundreds of such inscriptions to be found on the cliffs in Nubia, and one of the tasks that must be completed before the water rises is a complete survey and careful copying of texts, as well as of the picture carvings of earlier periods.

After a brief stop at the Dynasty XIX temple at Derr, we tied up for the night at one of the sites which Professor Emery had suggested to us would be worthy of a close look. Few archaeologists know Nubia as well as he does, and we were therefore eager to examine a site he had recommended. This was the fortress at Sheikh Daud, a Christian stronghold like those already described, but smaller and thus more manageable for a small expedition. Like the other forts, Sheikh Daud has a small chapel inside the walls, and there are quite possibly cemeteries in the district as well. Many rock inscriptions testify to the popularity of the spot as a camping-place in the older periods, and thorough examination might reveal remains of earlier settlements.

Our first visit the next day was to the late site of Karanog, excavated years ago by the University of Pennsylvania. Later that afternoon we stopped at the great fort of Kasr Ibrim, which marks the site of the ancient town of Primis. This is by far the most picturesque of the Nubian fortresses, situated high on a great red sandstone cliff and dominating the river. It is a huge place, with well-built walls (the earliest of Roman date), and the interior is filled with the ruins of houses, churches, and public buildings. This is the site which Professor Emery has chosen for himself, and it should be a very rewarding, if laborious, task. At Arminna, on the west bank, we found the ruins of a building like that at Karanog - perhaps a monastery - and some traces of earlier cemeteries. Although this site was worked by Professor Junker many years ago, there is still a possibility that remains are to be found here, and so far as I know, a concession to rework it has not yet been applied for.

In the afternoon, our boat turned into the east bank at the foot of a great sandstone cliff. Here the water comes up to the very edge of the rock, at much the same level as in ancient times. A few rock-cut steps lead up to a simple rectangular doorway cut in the cliff-face. This is the rock-shrine of Abahuda, the smallest, but in its heyday the most beautiful, of all the temples on the Nubian Nile. In fact, this tiny chapel was a thing of great beauty twice in its lifetime - repeated acts of vandalism have left just enough evidence for us to recognize and mourn its ancient loveliness. The original shrine, consisting of a small hall with four round columns and three small rooms opening off the back and sides, was created on the orders of the pharaoh Horemheb of the late Eighteenth Dynasty. Horemheb was one of the kings of the "restoration," the great reaction to the religious excesses and consequent political weakening of the Amarna period. As well as reinstating the old religion, the restoration kings encouraged their artists to return to the older, more traditional style of art, which had so unaccountably given birth to the new and strange Amarna style. Circumstances favoured this artistic "restoration" which followed on the political reconstruction; less than a generation had elapsed since the craftsmen of Amenhotep III had decorated the walls of the Luxor temples and the tomb of Khaemhet with incomparably fine reliefs, and many of the older school of artists must still have been alive. The younger men, too, who had been trained in the strange Amarna style of formalized caricature, had gradually developed from the artistic

excesses of the earlier part of Akhenaten's reign towards a more moderate technique, in which the influence of the traditional school shows itself plainly. Thus Horemheb had at his disposal artists of considerable ability, and in the little temple at Abahuda they excelled themselves. The walls of the columned hall are covered with the remains of painted reliefs in the best traditions of Egyptian imperial art. Unfortunately, only a small part remains; the fanatic Christian monks, who later converted Abahuda into a church, mercilessly hacked away the faces of gods and king before laying down a coat of plaster for the redecoration of the chapel. Centuries later, when a new and enthusiastic faith spread through Nubia, Moslem zealots meted out to the Christian paintings the same treatment their creators had given the pagan carvings. Even less remains of the splendid mounted soldier-saints who galloped across the long walls of the hall than of the processions of local Nubian gods which underlay them. These figures of Saint George and Saint Theodorus were evidently executed with a brilliant Byzantine richness of colour and detail, and have little in common with the usual Christian paintings of Nubia, with their demure saints in brown and russet robes. The extremists of two faiths have left us only tantalizing scraps by which to judge the former beauty of the temple.

Almost directly across the river from Abahuda lie the famous temples of Abu Simbel. These monuments are by now so well known to the reading public that it seems pointless to describe them in detail. Even the fiery Hassan, our cook, had heard of the great temple of Ramesses II, and here at Abu Simbel, for the first time on our trip, he begged permission to go ashore and see the "great cave", as he called it, and spent a whole hour wandering about the interior of the temple. He even went so far as to admit that it had been worth the trip to see it, which in view of his earlier contempt for our whole enterprise was astonishing, and may be taken as quite a compliment to the shade of the great Ramesses.

A survey around the cliffs the next morning disclosed no traces of the cemeteries we had hoped to find there, and so after another visit to the temple, we steamed on up the river for a quick look at the royal cemeteries at Qustul, where Emery discovered such treasures many years ago. The great tumuli still stand, with their subterranean chambers open to the sky, and around and between them are numbers of smaller, more modest burials of the same period, some of which also have been opened by the Antiquities Department since Emery's excavation. The puzzle of their builders still remains unsolved; Emery, their discoverer and excavator, believes them to be the tombs of the kings of the Blemmyes, the race so often mentioned by classical writers as the inhabitants of lower Nubia beyond the First Cataract. Kirwan, on the other hand, ascribes them to the Blemmyes' traditionally hostile neighbours, the Nobadae. Good reasons have been advanced for both identifications, and nothing definite can be said at the present state of our knowledge. The almost total absence of gold from even the unplundered tombs might seem to favour the identification with the Nobadae, since the Blemmyes seem normally to have inhabited the eastern desert and controlled the gold routes. This question of the historical identity of the "X Group" is one of the puzzles

which future excavation in Nubia may be able to solve.

By now, our travels had taken us almost to the Sudanese border, and since we had no intention on this trip to cross into upper Nubia, we turned back at Qustul and spent the night moored at Ballana, the modern town just across the river and the site of the second of Emery's great X-group cemeteries. The next day, the Tawaf set off for Shellal, where we arrived three days later in a hot khamsin wind. Egypt stretched before us, inexpressibly green and fertile compared to the red sands of Nubia. We could understand something of the ancient Egyptian's passionate attachment to his own part of the Nile Valley, and could sympathize with the traders and soldiers exiled far from home in the brick forts of the Second Cataract region. Like the caravan-leaders of Old Kingdom times, who came home from Yam and Wawat to Elephantine, we too had our precious cargo - two enormous crates full of scraps of pottery, the refuse of an older age.

Nicholas B. Millet

A Letter from Russia

Cairo, September 24, 1960

Dear Members:

After nineteen days in Russia, after visiting Termez and Tashkent, Bukhara and Samarcand, Moscow and Leningrad and Kiev, I have returned to Egypt with a welter of impressions purloined from a wide-ranging but very short stay. I fear that the ideas about Russia and the Russians I have brought back are extraordinarily ordinary. The people seemed to me puritanical, suspicious, and cunning, and at the same time astonishingly honest, imaginative, and warm. They seem to feel, however, that a guest who accepts their hospitality surrenders his right of criticism. The suffering of the country during the war must have been awesome. Its recovery is incredible, but success seems to be measured in statistics. I saw nothing new in Russia of first-class quality or original design. Quantitatively, she has accomplished miracles, but one feels that a half-hour or so more at the drawing board and the addition of a few human touches might have made utility look better and bloom longer. The contrast between Leningrad and Moscow is very significant. Leningrad has been restored to its festooned, eighteenth-century beauty ; it is now one of the loveliest cities in Europe, and its people, like those of Venice and Paris and Vienna, are animated by a deep civic pride. Moscow, apart from the Kremlin area and the unspoiled parts of the Sparrows Hills, is (next to Bonn and Tirana) Europe's most unprepossessing capital.

I wish we and the Russians could be friends, working together for mankind, but since we are not and don't seem likely to be, I am not a bit afraid of them. I can not but respect the achievement of a great people and a strong government, but I am not bamboozled by it. For quite different reasons, the Chinese Communists seem to share this sentiment.

The latter were conspicuously absent from the International Congress of Orientalists, and the delegations from Arab countries were conspicuously small. Had more from these regions shown up, the Congress would have been even more of a bedlam than it actually was. Two thousand delegates in more than thirty sections! The Congress has become too large. A single Islamicist can not possibly attend all the sessions of potential interest to him -- Arab history, Arab literature and philology, Turkish studies, Iranian, Afghan, Central Asian and Indian studies, with side glances into the Byzantine and the African. With the best will in the world I couldn't hear all the papers I wanted to hear. Professor Ettinghausen's paper on Mughal miniatures, for example, was sandwiched into the Indian section, and Professor Talbot Rice's discussion of Ummayad mosque mosaics, into the Byzantine. An account of a recently discovered mosque in Tanganyka was wedged into the African section between two papers on British imperialism.

Such papers by Russian savants as I heard contained little that was imaginative, novel, or profound. The only original contributions were reports of excavations, exact and dreary. (Storm Rice's report on Harran, on the other hand, was exact and exciting, especially to those who had visited the site.) But however dry the established scholars may have seemed, the young students proved to be an alert and stimulating lot, eager to discuss problems and to learn of new developments in the field.

And the museums were the real joy of the Congress. The treasures of the Kremlin and the Hermitage have to be seen to be believed. An illustrated catalogue of either collection would run to hundreds of volumes -- and would be invaluable. The Russian idea of museology is old-fashioned, but adequate; and the curators were most co-operative, ready to remove objects from the cases if necessary and to allow them to be photographed. I found things more difficult when it came to manuscripts. Neither in Tashkent nor in Leningrad could I order microfilms of the manuscripts that interested me, though I had the feeling that some kind of "deal" might be possible -- this, in spite of the fact that we put no embargo on scholarly exchange. One takes such an attitude for granted in the so-called "backward" countries, but one does not expect to encounter it in a country that desires to lead the world in everything.

There are things in Russia I should like to see again, and many things that I missed. I'd love to see the vibrant world of the Caucasus, and I'd give much to visit Ferghana and Kokand and Khiva, though I am grateful for what I did see in Russian Central Asia. There the Communist government is beginning to make amends for three decades or so of neglect. Since it would like the support of the Muslims of Asia and Africa, it has about-faced from its policy of destroying religious faith and has permitted a revival of Islam in the eastern provinces. Local pride in the monuments of the past has permeated the nation as a whole, and there is a great upsurge of restoration and repair. There are, of course, certain things that can never be restored, such as Tashkent. Nothing Islamic is left in that storied city excepting an uninteresting sixteenth-century madreseh, which has been used as a school for the blind and a rope factory. Though many of the Uzbek inhabitants retain their national dress, and there is

a tremendous new emphasis on national literature and folklore, the texture of life in the city is that of a White (or Great) Russian capital, a nineeenth-century Moscow without the spires. From there, the great cotton industry is managed -- though not by Uzbeks.

No revival of interest can put back the dome of the sanctuary of Bibi Khanum's mosque in Samarcand. And how does one get rid of the benches, thirty-year-old trees, lavatories, children's play area, etc., by means of which the Stahlinist theoreticians transformed the sahn (courtyard) into a park of rest and culture? The surrounding iwans are mute ruins. Indeed, as a ruin, this mosque is still impressive, for it was once the largest in Central Asia. Over two million bricks are said to have gone into its construction. The architecture and the tiling were the work of Persian craftsmen, driven to his capital by the triumphant Timur. Though the remains of the sanctuary dome are so weakened that visitors are forbidden to walk beneath it, the jagged edges, sere against the sky, remain as a testimony to the men who dared build it so high and to the neglect that ruined it.

The three madresehs of the Bezistan -- Tilla Kari, Shir Dar, and Ulug Beg -- are luckily intact and in process of thorough renovation. They make as inspiring an ensemble of buildings as can be found outside of Isfahan, though no one of them equals anything in the Persian city. The brick work is beautiful and the tiling, though not as fine as that of many Persian mosques, shows new motifs, some very Chinese in feeling, some exquisitely suggestive of Aubrey Beardsley's vine-and-vase borders. It is only occasionally marred by dull coloring, especially some queasy yellows in the interior of Ulugh Beg.

The greatest surprise Samarcand had to offer was the alley of Timurid mausoleums called the Shag-i Zindeh, with the early tomb of the putative prophet, Husam ibn Abbas, dating from 1334, and the remainder from between 1400 to 1434. Alas, the alleyway is too narrow to photograph the façades and the light inadequate for photographing the interiors of the tombs! Still a photograph could give small idea of those ice-blue, sky-blue, pale and dark azure monuments to Persian tile-craft. Some of the vine-and-tendril motifs again have a Chinese feeling, but the overall effect is Persian and beautifully so.

About a quarter of the sextant of Ulugh Beg's famous observatory still stands as a witness that, for the time and place, the astronomical work he patronized (and understood) was astonishingly accurate. This grandson of Timur was a remarkable man, who continued the tasteful building program inaugurated by his grandfather in Samarcand and Bukhara. With his death (instigated by his son), the glory of the Timurids in Persia and Central Asia was brought to an abrupt end. A grandson, Babur, carried on the tradition, however, in Mughal India, and another Timurid, Shah Rukh, brought glory to Herat and fostered the greatest school of Persian miniature painting, which nurtured the incomparable Bihzad.

Some hold that the most beautiful dome in all Islam is that of the Gur Emir, the tiled and fluted splendor crowning the tomb of Timur. Though the

other monuments of the family are squeezed in among the crowding buildings of bustling Samarcand, this tomb has a setting of quiet and grandeur -- a simple grandeur, not overwhelming like that of Bibi Khanum or the later Taj Mahal. As one approaches it down a side street one's eyes are irresistibly drawn to the dome, which seems somehow to be suspended from the canopy of the sky ... It is better not to go inside.

Bukhara has nothing so impressive to offer, but it is still the most Muslim in character of all three cities. There one finds a bazaar, tea-houses, a working caravanserai, and an ambient air of somnolence, through which drift the calls to prayer. I found the famous walls unimpressive, but then I've been spoiled by the great stone walls of the West. Only the Karakul Gate still stands, and it is tottering to a fall. Through the remains of not a few madresehs (one of them now used as a youth-club with ping-pong and billiard tables, its only piety that of sweat and sinew) one can understand the fame of medieval Bukhara, whose teachers and pupils were the most sought after in the world of high Islam. The city kept its connections with the West until the rise of the Shi'a Safavids cut it off, and it withered. Its later Turkish and Persian rulers were famous for their avarice and cruelty, and that majestic piece of twelfth-century brick work, the Kalyan Minar, which had long been a guide to caravans coming across the wastes, a great height calling men to their duties, became a witness to ghastly executions. The Kalyan mosque itself, somewhat smaller than Bibi Khanum, is now the warehouse of a building commission, its sahn disfigured, its sanctuary falling to pieces. Only two of the great madresehs have recently been allowed to revert to their original use as centers for Islamic teaching, but under far from propitious conditions for the future mullahs.

Away off the beaten track, though still within the city, is a most interesting, probably pre-Timurid structure called the Char Minar (the "Four Minarets"). The sahn here has been turned over to what might generously be called "people's housing." Outside the walls is the famous well of Job (Chesme Ayyub), with Timur's superstructure, and the splendid tomb of Ismail Samani, with brick-decoration in relief; it is a square building, uncovered in the '30's, a fine and intact example of tenth-century brick work. The façade of what is claimed to be a Zoroastrian structure turned into a mosque (the Mogaki Atari) has recently been uncovered, but its Zoroastrian origin has been doubted. The remains of the great medieval bazaar are scattered throughout the city and at points abutting on the old walls, to remind the traveler that Bukhara was once an entrepôt, a place of stuffs and spices, of great wealth, as well as of learning and piety. Today, the Intourist guides consider it to be beyond the pale of civilization, an outpost of numbing exile.

Here I am back in Cairo -- glad to be here and again hard at work. I have already taken the new Fulbright scholars on a tour of the Citadel and given them a background lecture on the history of Muslim Egypt. Millét has done the same on the Egyptological side. We'll get the tours under way next month. Though we are sometimes apt to groan about them, these tours for local members of the Center and their friends are really a good thing.

Sincerely,

George T. Scanlon

The Annual Meeting (Continued)

Following the address of the President, the Administrative Vice President, William Stevenson Smith, spoke briefly on the problems connected with the opening of an office of the Center in Cairo. In desirable central locations rents are apt to be high and the obtaining of a telephone is subject to long delay. He commended the present Director in Cairo, Mr. Millet, for the energy and enterprise he has shown in investigating the possibilities and pointed out that, since we are seeking quarters of a more or less permanent nature, the question of location can not be decided too hastily.

Report of the Treasurer

The following report, submitted by the Treasurer, was accepted by unanimous vote:

AMERICAN RESEARCH CENTER IN EGYPT, INC.  
SUMMARY OF CASH RECEIPTS AND DISBURSEMENTS

REGULAR ACCOUNT

Balance in Bank, September 30, 1959 (Not Including Bollingen Account....\$ 4,187.77

Receipts:

Dues .....	\$ 1,640.00
Dividends from Investments.....	953.85
Donations.....	613.50
	\$ 3,207.35
	Total Receipts.....\$ 3,207.35

Disbursements:

Honorarium Executive Secretary...	\$ 599.00
Honorarium Assistant Treasurer...	480.00
Honorarium Director in Egypt.....	395.00
Newsletter.....	520.83
Stationery, Office Supplies, etc.	501.66
Postage, Telegram and Telephone..	42.22
Unusual Expenses (Repairs to jeep, etc.).....	635.70
	\$ 3,174.41 Total Disbursements..\$ 3,174.41

Transferred to Custodian Account for Investment .....\$ 2,800.00  
\$ 5,974.41

Total Receipts.....	\$ 7,395.12
Minus Total Disbursements.....	3,174.41
Minus Amount transferred for Investment...	<u>2,800.00</u>

Balance in Bank, September 30, 1960 (Not Including Bollingen Account... \$ 1,420.71

DISBURSEMENTS - DETAILED ACCOUNT

October 1, 1959 to September 30, 1960

Honorarium Executive Secretary.....	\$ 599.00	
Honorarium Assistant Treasurer.....	480.00	
Honorarium Director in Egypt .....	<u>395.00</u>	
		\$ 1,474.00
<u>Newsletter</u>		
Harvard University (Mimeographing, Assembling, Mailing Nos. 32, 36-38).....	\$ 520.83	\$ 520.83
<u>Postage, Tel. &amp; Tel.</u>		
Postage .....	\$ 26.26	
Tel. & Tel.....	<u>15.96</u>	\$ 42.22
<u>Stationery, Office Supplies &amp; Incidental</u>		
Brown University (Membership List).....	15.92	
T. O. Metcalf (Stationery).....	110.00	
T. O. Metcalf (Booklets & Envelopes).....	205.00	
Proxies & Notices of Annual Meeting.....	20.50	
Insurance on Jeep.....	54.72	
Bank Charges .....	25.00	
H. Horton (Mimeographing) .....	5.00	
Expenses of Executive Secretary .....	<u>65.52</u>	\$ 501.66
<u>Unusual Expenses</u>		
Repairs to jeep .....	\$ 500.00	
J. A. Williams(Trip to Boston).....	50.70	
W. S. Smith(Trip to N.Y., Bollingen).....	50.00	
George Scanlon(Trip to Boston).....	<u>35.00</u>	\$ 635.70
	Total Disbursements	\$ 3,174.41

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BOLLINGEN ACCOUNT

Balance in Bank, September 30, 1959.....	\$ 7,000.00
October 8, 1959 Millet.....	\$ 1,000.00
February 10, 1960 Scanlon.....	1,000.00
February 24 " Millet.....	1,000.00
April 1, " Scanlon.....	1,000.00
April 1, " Millet.....	1,000.00
May 27, " Scanlon.....	1,000.00
May 27, " Millet.....	<u>1,000.00</u>
	\$ 7,000.00
August 15, 1960, Grant Received for 1960-1961.....	\$ 10,000.00
August 16, 1960 Scanlon.....	\$ 1,000.00
August 16, 1960 Millet.....	<u>1,000.00</u>
	\$ 2,000.00
Balance in Bank, September 30, 1960.....	\$ 8,000.00

CUSTODIAN ACCOUNT

As of November 1, 1960, the Book Value of the Invested Funds in the Custodian Account was \$ 31,721.60

Report of the Membership Secretary

For the Fiscal Year Ending September 30, 1960

During the last year we lost four members due to death, one who resigned, and eight who permitted their membership to lapse. Thirty new members (including two honorary members) were admitted. This is a net gain of seventeen in membership.

Our present total of 219 members is divided as follows:

Regular Members	144
Contributing Members	44
Sustaining Members	13
Associates	6
Fellow	--
Life	10
Honorary	2

Richard A. Parker  
Membership Secretary

While last year's record showed a small loss in membership, the present report shows a gratifying gain, and a number of new members have been welcomed to the Center since the closing of the books.

It is with great regret that the Center must announce the deaths of a number of members of long standing:

Frederick F. Brewster, a life member, Ned A. Cornish, and Edward L. Holsten all joined the Center in 1953, and Lauriston Ward has been active in our organization as a member and Trustee from 1950 until his death in January of this year.

Election of Officers

The slate presented by the Executive Committee to the Members included a new title, that of Honorary Vice President. Suggested for this title were

The Honorable William Phillips, who has served the Center long and faithfully as Vice President, Trustee, and member of the Executive Committee, but who has now retired from active participation for reasons of health.

Professor K. A. C. Creswell, the eminent English Islamicist, particularly noted for his contributions to the history of Muslim architecture, who has most generously given of his time and knowledge to Fellows of the Center working in Egypt.

The Executive Secretary was authorized by the unanimous vote of the Members to cast one ballot for the following officers:

President.....	Edward W. Forbes
Administrative Vice-President....	William Stevenson Smith
Vice Presidents.....	
	Frederick Foster
	Robert Woods Bliss
	John A. Wilson
	William K. Simpson
Honorary Vice Presidents.....	K. A. C. Creswell
	William Phillips
Treasurer.....	Dows Dunham
Assistant Treasurer.....	Mary B. Cairns
Membership Secretary.....	Richard A. Parker
Executive Secretary.....	Elizabeth Riefstahl
Trustees (all for re-election)...	Henry G. Fischer
	Enoch E. Peterson
	Ashton Sanborn
	John A. Wilson
Executive Committee.....	Edward W. Forbes, Chairman
	John D. Cooney
	Dows Dunham
	Frederick Foster
	Richard A. Parker
	Ashton Sanborn
	Mrs. Melville Smith
Alternates.....	Bernard V. Bothmer
	Elizabeth Riefstahl
	William Kelly Simpson
	William Stevenson Smith

A Lecture by Dows Dunham

The business meeting adjourned at three o'clock to the lecture hall of the Museum of Fine Arts, where Mr. Dows Dunham spoke to members and their friends. After briefly outlining the history and aims of the Center for the benefit of those

unfamiliar with its activities, he sketched the history of Egyptian studies in the United States, illustrating his remarks with some of the objects that formed the nucleus of great collections built up in our museums during the past century. He concluded his remarks with a discussion of work to be done in Egypt in the future, in which the Center hopes to play an active part, showing slides of areas threatened by the inundation caused by the High Dam, and pointing out that the liberal policies toward foreign study and excavation recently announced by the Egyptian government mean increased archaeological activity, not only in salvage work but also in general study of Egypt's great past. A securely established Center, comparable to the numerous foreign institutes now located in Cairo, or to the American institutions in Athens and Rome, has become more than ever desirable, for the sake of American scholarship and American prestige.

Members of the Center owe a debt of thanks to the Committee that made this occasion of the Tenth Anniversary such an interesting and stimulating one:

Mrs. Oric Bates  
Miss Suzanne E. Chapman  
Professor Sterling Dow  
Mr. William H. Eddleman

Mrs. Melville Smith  
Dr. William Kelly Simpson  
Mr. Edward L. B. Terrace  
Professor Joseph Upton  
Dr. Henry G. Fischer

#### A Donation and a Letter

As this Newsletter goes to press, the Treasurer has received from an anonymous donor who is not a member of the Center, a gift of two hundred dollars in memory of the late Louise Kossuth Greene, a teacher of history who was inspired by a trip to Egypt some forty years ago. The gift was accompanied by a letter which we quote in part.

" I am sending you this check out of pure pleasure. The account in the Boston Herald of the meeting of the American Research Center in Egypt brought me happy memories of the days my friend, Louise Kossuth Greene, spent in Egypt, probably in the 1920's, where she came under the instruction of Dr. Weigall. She was a teacher of history in Montclair, New Jersey. She was a really good teacher, but the trip to Egypt -- though short -- made her an inspired one, who brought back joy as well as learning to her pupils. She died many years ago.... It was only a Junior High School, and I do not suppose anyone became a great scholar because of her, but something has lasted."

#### News and Announcements

##### A. R. C. E. Fellowships

The American Research Center in Egypt announces two fellowships of five thousand dollars each for study in Egypt during 1961-1962, one in Egyptology and one in Islamic Studies. These fellowships are available to American citizens who have a doctor's degree or who have completed the academic requirements for such a degree and are working on their theses. Preference is given to applicants interested in the art and archaeology of the ancient or

medieval periods, though those pursuing studies in history or philology will not necessarily be excluded. Persons who wish to do research in Late Classical or Early Christian subjects will also be considered, provided such research is primarily related to Egypt. Applications may be secured from Mrs. Elizabeth Riefstahl, Executive Secretary, South Essex, Massachusetts, and must be returned to her, if possible, before February 1, 1961.

#### The Salvage of Philae

The Netherlands Government has offered a substantial contribution to the sum necessary for the salvage of Philae. This island, once "the pearl of Egypt," has already suffered considerably from inundation caused by the present Aswan dam, its temples being visible for only a few months in the year. As pointed out in Newsletter Number Thirty-eight, the site is perhaps the only one in the threatened area that will be comparatively easily protected after the building of the new dam, and the world will owe much to those who restore it to its former verdant beauty. Though its structures, undoubtedly supplanting earlier buildings, are chiefly Ptolemaic and Roman, they give evidence of the extraordinarily vitality of Egyptian tradition, still creative under alien rulers. The shrine of the healing Isis on the Island was an object of pilgrimage, not only to the Egyptians but to Greeks and Romans and the unruly Nubians. Long after the remainder of Egypt had been converted to Christianity the site remained an outpost of the ancient paganism, it was not until late in the sixth century that a community of Christians was established there and converted some of the sanctuaries into Christian chapels.

#### Publications by Members of the Center

The Executive Secretary must again make a plea for offprints (or at least notices, with summary) of publications by members. Especially those members in places with inadequate library facilities are interested and eager to know what their associates in the Center are doing in the way of scholarly publication. Please address:

Mrs. Elizabeth Riefstahl  
P. O. Box 27  
South Essex, Massachusetts

Smith, William Stevenson. "Two Assyrian Reliefs from Canford Manor," in Museum of Fine Arts Bulletin, Boston, LVIII, 312, Boston, 1960, 45-56.

The reliefs here described, recently acquired by the Museum of Fine Arts, have an interest that is not always present in Assyrian reliefs, which too often are hieratic representations of gods and kings, impressive in size but on the whole a bit dull. These pieces are large fragments, respectively of a group of refugee women deported from Babylon and of a battle in a mountainous region, and represent a new departure in Assyrian wall decoration developed in

the time of Sennacherib - that of narrative, filled with action. How they were discovered, covered with whitewash, in an English country house converted into a school, how they got there, their original location in the Palace of Sennacherib, and their place in the evolution of Assyrian art is described by Mr. Smith in an eminently readable and instructive article.

Terrace, Edward L. B. "A New Gallery of the Art of the Ancient East," in Museum of Fine Arts Bulletin, Boston, LVIII, 312, Boston, 1960, 31-42; illus.

In this description of a newly opened gallery, Mr. Terrace, Assistant in the Department of Egyptian Art, discusses and illustrates a number of the outstanding pieces of the small, but fine Near Eastern collection in the Museum of Fine Arts.

Vermeule, Cornelius C. "New Near-Eastern, Greek and Roman Sculptures in the Museum of Fine Arts, Boston," in The Classical Journal, 56, 1, October, 1960, 1-16; illus.

This very interesting article discusses, among others, pieces related to or originating in Egypt. Worthy of note is a bronze statuette representing Isis-Fortuna, which witnesses the spread of the Isis cult throughout the Mediterranean world and may be a replica of a statue that once stood in Alexandria. Especially fine is an Egyptian painted limestone portrait of a woman, dating from the middle of the second century A.D. This piece, of life size and three-quarters in the round, probably formed part of a funerary stela. It strongly recalls the painted (Fayum) portraits and portrait masks that adorned the mummies of the period.

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"A Hellenistic Portrait," in Museum of Fine Arts Bulletin, LVIII, 311, Boston, 1960, 13-25.

A colossal marble and stucco head from Memphis, Egypt, recently acquired by the Museum of Fine Arts, is here traced through a number of changes from which it finally emerges as a portrait of Severus Alexander, Roman Emperor and King of Egypt, in the guise of the Graeco-Egyptian Sarapis. Through skilful detective work, Dr. Vermeule comes to the conclusion that the head was originally made to represent either one of the later Ptolemies or perhaps Marc Antony, who (as is well known) was in at the death of the Macedonian dynasty.

Ward, William A. "The Egyptian Office of Joseph," in Journal of Semitic Studies, 1960, 144-150.

Since Dr. Ward is at Beirut College for Women, half-way around the world, the offprint of this article has not yet arrived for summary. Members to whom the Journal is available will, however, perhaps find the above reference a useful indication of the subject discussed.